Aldis 2154 8. 9

THE Dreadful Character Of a DRUNKARD:

OR,

The most odious and beastly sin of DRUNKENNESS described and condemned.

SHEWING

The fearful Judgements that have befallen notorious Drunkards: With brief Exhortations to perswade men from that Swinish and abominable sin.

The sixth Edition.

Volum 8

By *Andrew Jones*, a lover of sobriety.

---

1 Cor. 6.10. *Drunkards shall not inherit the Kingdom of Heaven.*

EDINBURGH,
Printed by the Heir of *Andrew Anderson*, Printer to his most Sacred Majesty. 1679.

THE
Dreadful Character and Condition of a Drunkard.

Habakkuk 2. 15, 16.

Wo to him that giveth his neighbour drink, that putteſt thy bottle to him, and makeſt him drunken alſo, that thou mayeſt look on their nakedneſs.

Thou art filled with ſhame for glory, drink thou alſo, and let thy foreskin be uncovered: the cup of the Lords right hand ſhall be turned unto thee, and ſhameful ſpueing ſhal be thy glory.

THe Prophet *Habakkuk* in the fore-going verſes of this Chapter, having denounced ſeveral woes againſt ſeveral evils and reigning ſins, as cruelty and covetouſneſs, he comes here in this verſe to denounce a ſad woe againſt moſt odious and abominable ſin of drunkenneſs: A ſin too much abounding in theſe our dayes Woe (ſaith the Prophet) *to him that giveth his neighbour drink*: The word in the original is, *woe to him that drinketh to his neighbour*, that is, with an intent to make him drunk, as the following words do declare, *That putteſt thy bottle to him, and makeſt him drunk alſo*: The word in the original is, *that putteſt thy poiſon to him*; diſcover-

ing to us the great evil that is in over much drinking, it poiſons the Soul, and makes the whole man unſerviceable both to God and men.

Now, that I may diſcover unto you the odiouſneſs of this beaſtly Swiniſh, and abominable ſin of Drunkenneſs, I ſhall firſt ſet forth unto you the nature and condition of this filthy evil, and thereby ſhew you what it is: in the next place (God willing) I ſhall endeavour to ſet forth unto you the odiouſneſs of this beaſt-like ſin, and then give you ſome further diſcoveries thereof, in ſhewing you: Firſt, how this ſin of Drunkenneſs is hurtfull, both to our own and other mens Souls. Secondly, How it is offenſive and diſpleaſing to God, and odious to good men. And then, thirdly, I ſhal ſhew you how it wounds and deſtroyes both our good names, our credit, our eſtates; yea, our all in this life; yea, and (without the great mercy of God) how it will bring everlaſting horrour and confuſion upon us both in ſoul and body to all eternity in the life to come. And then fourthly and laſtly, I ſhall give you ſome few (but fearful Examples) of Gods heavy wrath and vengeance executed upon notorious Drunkards even in this life, and ſo conclude in a word or two of Exhortation.

Drukenneſs is a flattering Devil, a ſweet poiſon (as one ſaith) and a delightſome ſin, which who ſo delighteth himſelf in, is not himſelf, but a common ſhame even to nature it ſelf, and perpetual diſgrace to mankind.

And men may be ſaid to be guilty of drunkenneſs, when they drink in either Wine or ſtrong drink beyond meaſure, ſo as there follows an intoxication of the powers of the Soul? And this drunkenneſs is a ſin that procures miſerable plagues and ſorrows both to the Soul and to the Body, inflaming the blood with unnatural heat, from whence comes Dropſies, Conſumptions, and cold Diſeaſes: with untimely death: ſo that many by drinking healths unto others have drunk away health from themſelves: a moſt abominable practiſe.

Secondly, Drunkenneſs confounds the memory, dulls the underſtanding, diſtempers the body, defaceth beauty, and hurts the mind: for the Heart and Brain being the mediate inſtruments of the Soul, are by drunking deſtempered and inflamed, and thereupon ariſeth wicked imaginations, diſordered and unruly affections: from whence alſo cometh ſtinking breaths, redneſs of eyes, weakneſs, woes, ſorrows, wounds, and contentions, and ſuch like, being the fruits thereof, as *Solomon* ſaith, *Prov.* 23. 29, 30. In the 29. *verſe*, ſaith he, Who hath woes? Who hath ſorrow? Who hath contention? Who hath babling? Who hath wounds without cauſe? Who hath redneſs of eyes? they (ſaith he, *verſe* 30.) *that tarry long at the Wine, they that go to the mixt Wine.*

Thirdly, Drukenneſs corrupteth the blood, drowneth the ſpirits, and beggers the purſe. *The Drunkard*, ſaith Solomon, *Prov.* 23. 21. *ſhall come to poverty.* And further, it inricheth the Car-

[illegible] with ſurfeits and Dropſies, and turns the very blood into water, and the very ſoul into froth, ſwiniſhly diſanimating the underſtanding power of the ſame.

Fourthly, Drunkenneſs caſeth vomiting and filthineſs, of which the Lord himſelf complaints by the Prophet *Iſaiah*, chap. 21. 7, 8. ſpeaking of the Prieſts, he ſaith, *They alſo have erred through wine, and through ſtrong drink are they out of the way, the Prieſts and the Prophets have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink, they erre in viſions, they ſtumble in judgement. For all Tables are full of vomit and filthineſs, ſo that there is no place clean.*

Now the evil of this abominable ſin of drunkenneſs, I ſhall here ſet forth unto you in theſe three things.

Firſt, as it reſpects God.

Secondly, As it reſpects other men.

Thirdly, As it reſpects the Drunkards themſelves.

And firſt, as it reſpects God, and ſo the ſin of drunkenneſs makes men forget God and his Laws, Hoſ. 13. 5. Prov. 31. 45. ſaith *Solomon*, *drinking wine and ſtrong drink makes men forget both the Laws of God and man.*

Secondly, Drukenneſs is Idolatry, it ſets up another god, which is a moſt notorious ſin, Phil. 3. 19. *whoſe god is their belly*, ſaith the Apoſtle. The Babylonians had *Bell* for their god, a god of Braſs; but Drunkards and Gluttons make their Bellies their gods, gods of fleſh: their whole thoughts,

thoughts, cares, and endeavours are only to please their bellies: The whole course of their life is nothing else but a filthy delight in drinking and swilling to please base lusts: they are belly-gods, which love good Liquors, who serve their bellies, as St. *Paul* saith, *Rom.* 16.18. The Rabbins were used to say, that he was a belly-god, that drank a quart of Wine. We have many such amongst us, and do not they that drink healths upon their knees sacrifice it to those they drink to, and thereby make gods of them. 3. Drunkards abuse the good creatures of God, which they should use to the honour and glory of God, these they abuse to the maintance, pleasing, and pampering of their own sensual lusts and pleasures, which are bitter enemies to God and his truth, and ought to be mortified, 1 *Corint.* 10. 13. saith *Paul*, *whether ye eat or drink; and whatever ye do, do all to the glory of God.* What glory hath the Lord when men make swill-tubs of their bellies, and so oversatisfie themselves with drinking, that they are unfit for motion either for God or men, and fit for nothing but to sleep? 4. Drunkenness is a sacrilegious robbing of God and of his Worship. You know you are commanded to honour the Lord our God, and to serve him with all our hearts, and with all our might, and with all our strength: but when men have overcram'd themselves with meat, and over-liquor'd their filthy Carcasses with immoderate drinking: how unfit then are these men thus distempered with drink for the Worship and service of God? their heads are either too heavy or to

light, and their hearts are dull and drowſie, and God may have their drunken Carcaſſes; but as for their hearts and ſpirits, they have none then for God: they are then fit for nothing but the Devils drugery, *Hoſ.* 4. 11. There the Prophet ſaith, *Wine, and new wine take away the heart*; exceſs, or overmuch either in eating or drinking cauſes defects in the ſervice of God: and as for ſuch perſons, God may have a little bodily worſhip and lip-labour from them, a few drowſie ſleepy performances; but as for ſpiritual heavenly ſervice and worſhip that is not to be had of them, though the Lord be a Spirit, moſt wiſe, moſt holy, moſt great, and moſt glorious, who will be worſhipped, if acceptably, in Spirit and in Truth.

Secondly, For the evil of drunkenneſs, as it reſpects others. Firſt of all, drunkenneſs makes men forget the condition of others: thoſe that give themſelves to this evil of drunkenneſs, mind not at all the Eſtate or condition either of Church or State: let come what will come, ſo they may have drink enough, their pipes and their pots, it matters not what becomes of others, *Amos* 6. 4, 5, 6. ſaith the Prophet, [They eat the Lambs out of the flock, and the Calves out of the midſt of the ſtalls, they drink Wine in bowels, and anoint themſelves with the chief ointments: but they are not grieved for the afflictions of Joſeph.] Drunkenneſs doth exceedingly wrong and impoveriſh the poorer ſort: Drunkards and Gluttons are like Catterpillers and Locuſts, which devour that which ſhould maintain and relieve others:

did-

did not men exceed ſomuch in eating and drinking as they do, there would be more plenty, and more cheapneſs, and more relief for the poor then there is: for one drunken beaſt devours more then would very well refreſh and ſatisfie a hundred poor people that lying in want and miſery. I dare confidently avet it for truth, and I do verily believe it, that if the poor might have but one quarter of what is ſpent ſinfully and ſuperfluouſly in rioting and Drunkenneſs, I believe; nay, I am confident, I ſay, that we ſhould ſee no beggars in our ſtreets, nor hear any to complain for want of bread at our doors. *There is a generation*, ſaith *Solomon*, Prov. 30. 14. *whoſe teeth are as Swords, and their jaw-teeth like knives, to devour the poor from off the earth, and the needy from among men.* And ſuch are the teeth and jaw-teeth of Drunkards and Gluttons: they make both bread and drink dear.

Thirdly, Drunkards wrong the chaſtity of others; who make more luſtfull attempts, or commit more fouler acts of uncleanneſſe, then thoſe that delight themſelves in drunkenneſſe. Fulneſs of drink breeds fulneſs of ſin, and fulneſs of luſt: intemperancy begets incontinency, and after rioting and drunkenneſs, follows chambering and wantonneſs, *Rom.* 13. 13. When *Lot* was filled with Wine, then was he fit for Inceſt, *Gen.* 19. 31, 32, 33. And the drunken Sodomites, of whom the Text ſpeaks, were guilty of moſt horrible uncleanneſs.

Four thly, Drunkenneſs gives evil examples to others, they draw in others to follow their own

most evil and abominable filthy practice to intemperancy, in eating and drinking, which is a very great evil, 1 Pet. 4. 14. *They think it strange* (saith the Apostle) *that you run not with them to the same excess of riot.* There is a very great inclination in the hearts of men naturally to follow others in eating and drinking excessively: They will not onely go, but run to it; little invitation will serve the turn, they need not be asked twice: therefore *Solomon* counselleth his son, *Prov.* 22. 20. not to keep company with Wine-bibbers. One Drunkard poisons another with his sin, and men are as it were poisoned by the evil examples of others.

Fifthly, This abominable sin of Drunkenness brings down heavy Judgements from God, *Isai.* 5. 12, 13. there the intemperancy of the people is first set down, and then the Judgements that followed thereupon: *They rose up early, and sate up late to follow after strong drink*, as too too many now adayes do; from the Bed to the Ale-house, and from the Ale-house to Bed again: but *vers* 13. behold the Judgements of the Lord upon them: Therefore saith the Lord, because of their excessive drinking, *my people are gone into captivity; because they have no knowledge:* Their Gluttony and Drunkenness made them both senseless and sensual, and their honourable men are famisht, and their multitude is dried up with thirst; a most sad but suitable Judgement. So likewise *Belthazzar*, he feasts and revels with a thousand of his Lords; And that very night when he was in the midst of jollity, was he deprived of his

King-

kingdom, and himself also slain: as you may see *Daniel* 5. He drank Wine, and praised the gods of Silver and Gold, of Wood, and Brasse, and that very night did the Lord cut him off. So 2 *Sam.* 13. *Amnon* being drunk was slain by *Absaloms* servants. Through drunkennesse *Benhadad* with 32. other Kings were by the Israelites overcome, 1 *Kings* 20. 12. So likewise *David*, a man according to Gods own heart, 2 *Sam.* 11. 13. making *Uriah* drunk, thereby fell into these two horrid sins of Murther and Adultery, for which he sorely smarted afterwards. So *Herod*, *Matth.* 14. in his drunken Banquet caused *John* the Baptist to be beheaded; and what became of him? *Acts* 12. 23. he was eaten to death by worms. So the Jews, *Isai.* 5. drank till they were thirsty, and then Hell was prepared for them. Through drunkennesse even righteous *Lots* daughter lay with her Father, and so two cursed Nations sprang from their loins. *Genes.* 19. 31. Through drunkennesse *Nabals* heart died within him, 1 *Sam.* 25. 36. Through drunkennesse the Philistines, (*Judg.* 16. 25. making sport to themselves with poor *Sampson*) had the house pulled down about their ears.

Thirdly, The evil of this most odious sin of Drunkennesse, as it respects the Drunkards themselves, consists in these five things:

I. It hurts their Souls.
II. Their Bodies.
III. The whole Man.
IV. It impoverisheth their Estates.
And V. It disgraceth their names, and staineth

ſtaineth their credit even in the World.

And firſt, for the Soul, drunkenneſs clouds and infatuates the underſtanding, blinds the mind, and beſots the ſpirits, *Iſai.* 29.7. *The Prieſts and the Prophets erred through Wine, and through ſtrong drink were they out of the way; they erred in viſion, and ſtumbled in Judgement.* Drunkards drown both their wits and their ſenſes in the Ale-tubs.

Secondly, Drunkenneſs diſorders the affections: by overmuch drinking the government of reaſon is laid aſleep, and ſo the affections grow diſorderly, and then wanton luſts, laſcivious thoughts, and deſires travel up and down the Region of the ſoul, and over-power and diſorder the affections, 2 *Pet.* 2.13,14.

Thirdly, Drunkenneſs hinders the activity of gifts and graces in the ſoul: When a man is over-laden with any but that he cannot move nimbly: So when men have over-laden themſelves with too much drink; more then they can well bear, they are altogether unfit for ſervice either for God or man: they are then fit for nothing but to ſleep.

2. Drunkenneſs is hurtful for the bodies of men: overmuch and exceſſive drinking bringeth ſickneſs, and is deſtructive to health: almoſt all the diſeaſes which men have, come from the abundance of ill humors in the body: and from whence come theſe ill humors, but from intemperancy either in eating or drinking: Take men that are moderate and ſparing in the uſe of the Creatures, and they are ſeldome troubled with any

any diſeaſe. Sobriety is the beſt friend to health, and a greater enemy it hath not then drunkenneſs, 1 *Cor.* 11. 29, 30. The Corinthians were exceſſive in their eating and drinking; and what ſaith St. *Paul* of them: *For this cauſe* (ſaith he, verſ. 30.) *many among them were ſick and weak.* So Hoſ. 7. 5. *With bottles of wine the Princes had made the King ſick.*

3. Drunkenneſs is hurtful to the whole man, As 1. By drunkenneſs a man is brought into bondage under the Creature, which God hath given him, if he had grace to uſe them aright, dominion over them, Drunkards are under the tyranny and bondage of their Pots and Cups, they are ſlaves to their drink. 2. By drunkenneſs men become worſe then the very beaſts: The bruit Creatures all, unleſs Dogs or Swine will neither eat nor drink more then what ſerves to ſatisfie nature: Neither can you perſwade or force them to take more: But Drunkards they drink not to ſatisfie, but to ſurfeit nature, *Prov.* 23. 35. When the Drunkard was beaten, he felt it not. Drunkenneſs bereaves men even of common ſence. The Horſe and the Aſs may teach the Drunkard wit: if they had but grace to conſider when they are ſober. 3. Drunkenneſs haſtens death. Many I am perſwaded might have lived longer, if they had lived more ſoberly; drunkenneſs ſhortens a mans dayes. Drunkards drink healths to others, but drink away health from themſelves. Many die by the Sword, but many more by ſurfetting and drunkenneſs: The Corinthians exceſs in drinking ſent many of them

to their long homes, 2 *Cor.* 11. 30. Drunkenneſs either abreviats or takes away the lives of men: How many have come to untimely ends in their drink? How many are there too too often killed by men in their drink, and deſtroyed, one Drunkard kills another, when he is drunk, and ſo brings himſelf to the Gallows when he is ſober. How many Caſualities do there daily happen to men in their drink? Many a Drunkard hath killed himſelf in his drink: Some I know that have drowned themſelves in their drink; and others by falling have broke their necks in their drink as they were going home. Drink makes men deſperate and valiant for the Devil: but if they repent not, they ſhall wiſh they had been more ſober when they are in Hell. 4. Drunkenneſs makes men ſecure and fearleſs, *come* (ſaid theſe Drunkards in the Prophet) *we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day and much more abundant.* Drunkards do not conſider that when they are at their Cups, they are at the Devils work, and dancing about the very brink of Hell. Ships that are heavy laden ſink deep into the water: But if overladen they drown themſelves: ſo men that are overladen with drink, ſink deep into the Sea of carnal ſecurity, and for ever hazard the drowning of their Souls in Hell, *Luke* 21. 34, 35. ſaith our Saviour, ſpeaking of the end of the World; *If your hearts be overcharged with ſurfetting and drunkenneſs, that day will come upon you unawares, even ſuddenly as a ſnare.* 5. Drunkenneſs is ſuch a ſin, as in dangers mens eternal eſtates here after;

yea,

yea, and certainly, without repentance; excludes men from coming to Heaven; *Be not deceived*, saith the Apostle, 1 *Corint.* 6. 9. *neither Fornicators, nor Adulterers, nor Thieves, nor Covetous, nor Drunkards shall inherit the Kingdome of God.* The rich Glutton you know, *Luke* 16. was cast into Hell, that was his portion, *Galat.* 5. 21. saith the Apostle, *They that do such things shall not inherit the Kingdome of heaven.* What things? *Why, drunkennesse and revelings*; which saith the Apostle, are fruits of the flesh, and without repentance, will for ever cast mens souls into Hell: for no Drunkard that lives and dies in his sins, shall ever inherit the Kingdom of Heaven.

4. This filthy cursed sin of drunkennesse destroyes the Estates of men; it consumes them to nothing, as *Solomon* saith, Prov. 23. 31. *The Drunkard and the Glutton shal come to poverty, and drowsinesse shall cloath a man with rags.* Many by Drunkennesse and Gluttony, rioting and revilling in their youth, have brought themselves to extream poverty in their age; many in their youthful dayes, have so consumed their Estates in pleasing and pampering their lustful appetites with drink, that in their old age they wanted a peece of bread to eat: and then in stead of feasting and rioting, they have been forced for want to fast and lament for the first abuse of the good creatures of God. The Prodigals excesse among the Harlots, brought him to want among the swine, *He*, said *Solomon*, Prov. 21. 17. *that loveth wine and oyl, shall not be rich*: that is, he that loveth

eth and delighteth in them exceſſively ſhall n
ver be rich, but ſhall come to poverty.

5. Drunkenneſs wrongs both the names an
profeſſions of men; intemperance brings an i
report upon men. Noahs drunkenneſs was
great diſgrace to him, *Prov.* 21. verſ. 7. ſaith S
lomon, *He that is a companion of riotous men, ſh*
meth his Father; and if it be ſo ill then to be com
panions of ſuch perſons, how ill is it then to be
drunken perſon: Drunkards ſhame both then
ſelves and their Fathers, of whom men may ſa
and that truly, That he is a belly-god, a mee
toſie-pot. *Iſai.* 28. 8. (ſaith the Prophet) *All Ta*
bles are full of vomit and filthineſs, ſo that there
no place clean: What a diſgrace was this to the
Prophets and Prieſts: Drunkenneſs is a night
work: *They that are drunken* (ſaith the Apoſtl
1 *Theſ.* 5. *verſ.* 7.) *are drunk in the night*: it is
work of darkneſs, and it muſt needs diſgrace
man. Who will believe or give credit to what
drunken man ſays? I beſeech you then in th
Name of Chriſt, and as ye love your own Soul
your Goods and good name, take heed of thi
beaſtly ſin, and avoid: it as our Saviour ſaith
Luke 21. verſ. 34. *Take heed* (ſaith he) *to yo*
ſelves, leſt at any time your hearts are over-charge
with ſurfetting and drunkenneſs. Let us (as th
Apoſtle ſaith) Rom. 13. verſ. 13. *walk honeſtl*
as in the day, not in rioting and drunkenneſs; Le
us not be intemperate: why ſhould we pam
per up and pleaſe our vile bodies, whic
muſt ſhortly die and become meat for th
worms. The Apoſtles rule is, *Make no pr*

viſi

vision for the flesh to fulfill the lusts thereof.

I shall now briefly shew some few, but fearfull examples of Gods Judgement executed upon notorious Drunkards, and so I shall conclude.

On the eight of February, in the Year 1578. A Company of Drunkards, whose names are recorded as followeth: *Adam Gibbens*, *George Keepel*, *John Keysel*, *Peter Horsdroff*, *John Warner*, *Simon Heamkers*, *Jacob Hermons*, *Hermon Frow*. These eight Drunkards, in contempt of the blessed Sabbath, agreed to go to the Tavern on the Lords day to be merry: and coming to the House of one *Anthony Hodge*, an honest godly man, they called for burnt Wine, Sack, Clarat, and what not; the Good-man refusing to give them any, advised them to go to Church, to hear the Word of God: but they all, save *Adam Gibbens*, refused, saying they loathed that exercise. Whereupon the Host departed, who being gone to Church, they began to curse and ban, wishing he might break his neck ere he returned; and wishing the Devil might break their necks, if they went from thence till they had some Wine: whereupon the Devil in the likeness of a young man, appeared unto them, bringing in his hand a Flaggon of Wine, and so drank unto them, saying, *Good Fellows be merry, you shall have wine enough, you seem lusty Laas, and I hope you will pay me well:* who answering said, *they would either pay him, or ingage their necks for it:*

yea, rather then fail, their Bodies and Souls. Thus these men continued drinking and swilling long, till they could hardly see one another: at last the Devil their Host told them, that now they must pay for all, at which their hearts waxed cold: but the Devil bid them be of good chear for now they must drink fire and brimstone with him, in the pit of Hell for ever. At which the Devil brake their necks assunder, and destroyed them. And thus ended these Drunkards their miserable dayes: which may serve for a caveat for all Drunkards for ever.

Another example of Gods Judgements, was shewed upon two Drunkards at a place in *Almain* on the fourth of July, 1508. The truth whereof is as followeth: Two Drunkards coming into a Tavern, called for Wine, which they presently had of the best; but they disliking it for the newness of it, demanded better, so they had store of old and new, where they sate swilling, and drinking, untill they were both as drunk as dogs, then one of them began a carowsing Cup to his fellow; who pledging him, asked who he should drink to: (quoth this wretched Drunkard) *why, drink to God?* upon which he drank a whole carowse, and pouring out, he asked his drunken Companion, which Wine God should drink: who said of either of which he would: Then having filled up his Cup with new Wine, he held up his hand over his head, as though God should have pledged him indeed, wretchedly speaking

these

these blasphemous words: *God*, saith he, *I would fain know what wine thou lovest: this new wine is good enough, and too good for thee: if thou hadst sent better; better thou shouldest have had but such as it is, take it and carowse it off.* But behold, the dreadful Judgement of God presently executed upon this filthy wretch: for having thus stretcht forth his hand, the Lord by his mighty power caused it to stand so stedfast, that the wretched man could not pull it in again, nor stir his body from the place where he stood; who for a while stood in a most fearful manner, his countenance looking most gastly and fearful to behold: for he seemed to be alive but stirred not: After which the people sought to remove him, but could not: then they tyed Horses to him to remove him, but could not; then they assayed to burn him, house and all, but no fire would take hold of it: At which they concluded, that God had made him a fearful example, and a perpetual spectacle to all notorious Drunkards for ever. And in this very place and manner as you have heard, standeth this blaspheus Drunkard to this very day: The other ard his Companion upon this, they hang- upon a Gibbet before the door of the said . Thus hath the Lord in all ages manifested re displeasure against this notorious beastly Drunkenness.

ow then, seeing Drunkenness is so offensive od, and bringeth such great evils as you have ard upon men in this life, and eternal condem-

nation

nation in the life to come: Let us then in th
fear of God avoid it, as moſt abominable, ev
and pernicious: for every Drunkard is the D
vils Imp, a very limb of Satan, Drunkards r
ther reſemble bruit beaſts then men, for how d
their eyes ſtare out of their heads? how do th
ſome and froth at their mouths like Boars? d
not their tongues falter in their mouths? are n
their heads as heavy as a mill-ſtones? and the
wits as it were drowned in their Cups? There
fore howl ye Drunkards, and weep for the de
ſtruction that ſhall fall upon you. A Heathe
could ſay, he was better born then to be a ſlave t
his body. We are Chriſtians, let us ſay, w
are better born then to diſhonour and diſorde
our bodies by filthy drunkenneſs: we ſhould b
better born and better bred, then to be ſlaves t
our ſenſual luſts and affections. It is a ſaying o
our Tabacconiſts when any refuſe their ſmoak
practiſe, O ſay they he was not ſo well bred, O
that Chriſtians would ſay, when any entice them
to be drunk, that they are not ſo ill-bred; tha
they cannot ſo diſgrace their honourable call
and profeſſion ſo much. You have hear
the evil of this moſt hainous ſin of drunke
together with the moſt manifold miſeries an
lamities that attend it; namely, loſs of cr
good name and eſtate; and without repenta
eternal loſs both in Soul and Body in Hell fire
ever. O then, for the Lords ſake, Chriſtians
beſeech you, as you love your own precio
ſouls, flye from this ſin as from a Devil that wi
damn

damn you for ever. I beſeech you, hate and abhor it thou art worſe then a beaſt if thou doeſt not: what? wilt thou indanger the loſs of thy Eſtate, and hazard the health of thy body, and the eternal welfore of thy Soul for a little drink? a little ſwill? O do not venture the loſs of thy Soul, thy precious and immortal Soul, for the enjoyment of a little ſwill, to pleaſe thy own ſenſual luſts and affections. O do not drink and quaff away thy ſoul to hell; thou wilt repent thee if thou doeſt, for out of hell there is no redemption. Conſider then betimes, in the fear of the Lord, every time thou goeſt to the ſtinking Alehouſe to be drunk, thou goeſt on the Devils ſcore, and he will have his pennyworths out of thee in hell, thou ſhalt then pay the reckoning to him, both thy Soul and Body to will then be little enough for the Devil. He will not do as the Alewives wont to do, turn you out of doors when you have no m-

the Kingdom of heaven, unless he repent. The good Lord awaken every sinful Drunkard out of security, & bring them to repentance and amendment of life. To conclude in a word, walk honestly as in the day, as S. *Paul* saith, not in rioting and drunkenness, nor in chambering and wantonness, but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof, *Rom.* 13. 13. For the grace of God which brings salvation hath appeared unto all men, teaching them to deny ungodliness and worldly lust, and to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ, *Tit.* 2. 13,14. whether then ye eat or drink, or what ever else you do, do all to the glory of God, to whom be Glory and Honour, for ever and ever. *Amen.*